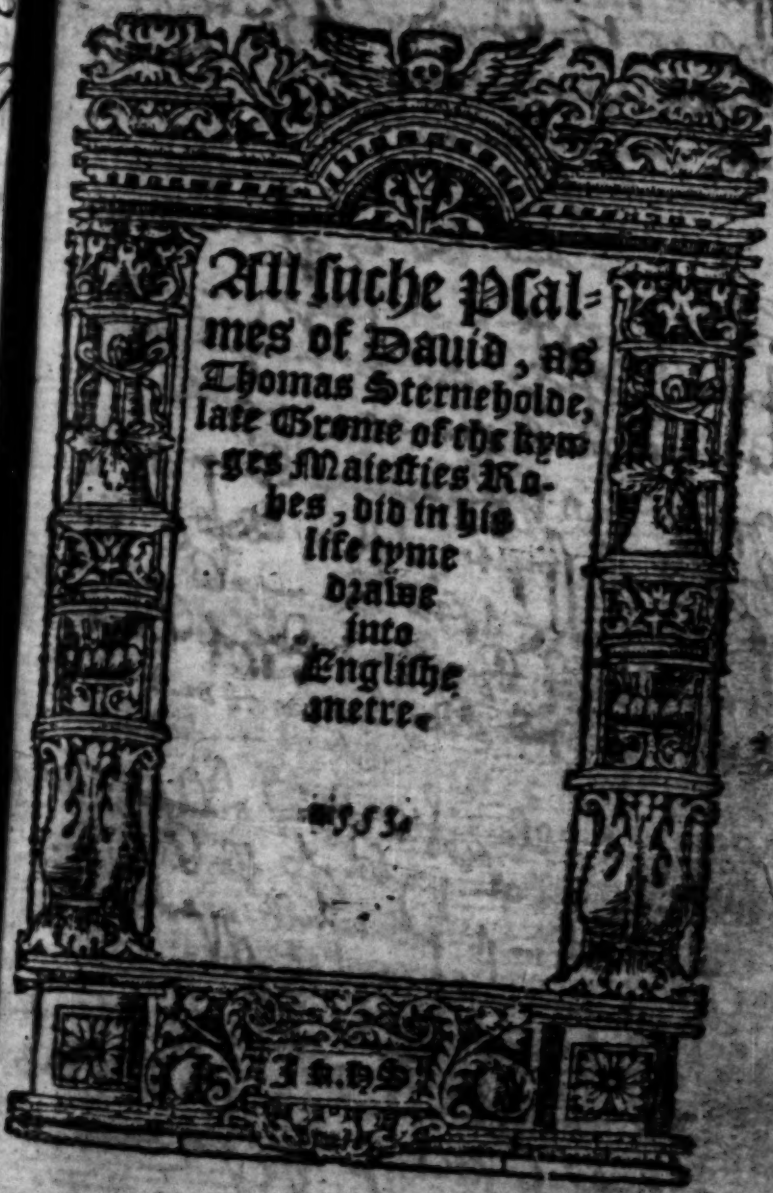


9-6-35 155
#



All suche psal-
mes of Dauid, as
Thomas Sterneholde,
late Grome of the kynges
Maiesties Ro-
bes, did in his
life tyme
Draue
into
Englishe
metre.

1553

CAn exposition after the maner
of a cōtemplacōn vpon p̄. li. psalme/
called Miserere mei Deus.

Syn 8. 53. 24



Alas wretche p̄

I am/ confortlesse &
forsaken of all men/
whiche haue offended
both heuen & earth.
Wherher shall I go?
or whether shall I
turne me? To who
shall I flye for sa-

136-12-48

3

uoure? Who shall haue p̄tye or cōpassion
on me? vnto heuē dare I not liste by myne
eyes/ for I haue greuously synned agaynst
it. And in the earthe can I fynde no place
of defence/ for I haue bene noysom vnto it.
What shall I nowe do? shall I despayre?
God forbyd. full mercifull is god/ and my
sautour is meke and louyng/ therefore only
god is my refuge he wyl not despyse his
creature neither forsake his owne ymage.
Vnto the therefore most meke and merciful
god come I all sad and sorowfull for thou
onely art my hope/ and thou art onely the
toure of my defence. But what shall I say
vnto p̄/ syth I dare not syt by myne eyes?
I wyl poure oute the wordes of sorowe/

I wyl



An expositioun.

I wyll hartelye beseeche the for mercye and
wyll saye. Haue mercy vpon me (oh
god) accordyng to thy greate mercye.

¶ God whiche dwellest in lychte that no
man can attayne / God whiche art hid and
canst not be sene with bodely eyes / nor com-
prehended with any vnderstandyng that
euer was made / nether expressed with the
tongues of men or angels. My god, the /
whiche art incomprehensible do I seke, the
whiche canst not be expressed do I call vpon
what thinge so euer thou art, whiche art in
euery place. I knowe that thou art þe most
hye & excellent thyng, yf thou be a thyng /
and not rather the cause of all thyng, yf
I may so call the, for I fynde no name by
the whiche I maye name or expresse thyne
in enarrable maiesty. God (I saye) whiche
art all thynges that are in the, for thou art
euen thyne owne wysdom, thy power and
thy moste gloriouse felicyte. Seynge ther-
fore that thou art merciful, what art thou
but euen the very mercy it selfe? And what
am I / but very myserye? Beholde therfore
o god whiche art mercye, beholde myserye
is before the, what shalt thou do mercye?
cruelly thy worke, canst thou do otherwyse
then thy nature is? And what is thy worke
verely to take awaye myserye, and to lyfte
by them

Upon the .li. Psalm.

Up them þ are in wretched condicpon, ther
fore haue mercy on me oh god. God I saie
whiche art mercye take awaye my misery/
take awaye my synnes, for they are myne
extreme miserye. Lyfte vp me which am so
miserable/shew thy worke in me and exer-
cise thy power vpon me. One depth requi-
reth a nother, the depth of myserye requi-
reth the depth of mercye. The depth of
synne axeth the depth of grace & fauoure.
Greater is þ depth of mercy then þ depth
of myserye. Let therfore the one depth swa-
low vp the other. Let þ botomlesse depth
of mercye swallow vp the profounde depth
of myserye.

I haue mercy on me oh god according to
thy greate mercye. Not after the mercye of
men whiche is but small, but after thyne
owne mercy whiche is greate, which is vn-
mesurable, which is incōprehēible, which
passeth all synnes without comparison.
Accordynge to that thy greate mercy with
the whiche thou hast so loued the world, þ
thou woldest geue thyne only sonne. What
mercye can be greater? What loue can be
more. Who can despayre? Who shulde not
haue good confidence? God was made mā
and crucified for men. Therfore haue mer-
cy on me oh God accordynge to this thy

A. g.

greate

An exposition

greate mercye by the whiche thou hast ge-
uen thy sonne for vs, by whiche (throughe
hym) thou hast taken awaye the synne of
the worlde, by whiche (through his crosse)
thou hast lyghtened all men, by whiche
(through hym) thou hast redressed all thynges
in heuen and erth. Wash me (oh lord)
in his bloude, lyghten me in his humilite/
redresse me in his resurreccion. Haue mercye
on me oh god not after thy smal mercye
for that is but thy small mercy (in compar-
son) when thou helpest men of theyr bode-
ly euylles, but it is greate when thou forge-
uest synnes, and wilt eleuate men by thy fa-
uoure, aboue the toppe of the erth. Euen
so Lorde haue mercye on me accordinge to
this thy greate mercye, that thou turne me
vnto the, & thou put out my synnes, & that
thou iustifie me by thy grace & fauoure.

And accordinge to the multitude of thy
compassions wype awaye myne iniquite.
Thy mercy lorde is the habundaunce of
thy pytye, by the whiche thou lokest gentle-
ly on y^e poore and wretched. Thy compas-
sions are the workes, and processe of thy
mercy. Marie Magdalene came vnto thy
fete (good Iesu) she washed the with her
teares & wyped the with her here, thou for-
gauest her and sentest her awaye in peace,
this was

Upon the. li. psalme.

This was (Lorde) one of thy compassions.
Petre denyed the and forsoke the with an
othe/ thou lookedste vpon hym and he wepte
bitterly/ thou forgaueste hym and madeste
hym one of the chref amonge thyne Apost-
les this was (lorde) a nother of thy cōpas-
sions. The thefe on the crosse was saued
with one worde. Paule in þe furious wod-
nes of his persecution was called and by &
by fulfilled with the holy ghoste, these are
lorde thy compassions. The tyme shoulde
sayle me yf I shoulde numbre all thy merce-
able cōpassions, for loke how many ryght-
wyse men there be, & so many at thy godly
compassions. There is none that can glo-
rye in hym selfe. Let them all come that are
ryghtwyse other in erth, or in heauen and
let vs are them befoze the whether they be
saued by theyr owne power and vertue.
And surely all they wyll answere with one
herte and one mouth sayenge. Not vnto
vs (Lorde) not vnto vs, but vnto thy name
geue all the prayse / for thy mercye and for
thy trouthes sake. For they in theyr owne
swerde possessed not þe lande, & theyr owne
arme or power saued the not, but thy right
hande & thyne arme, & the lyghtheing of thy
cōfiteuaunce for thou deptyedste in the (þis)
they are not saued for theyr owne deser-

A.ij.

unpge.

An expositiō

wynges lest any man shold boſte hym ſelfe/
but becauſe it pleaſed the ſo to be. Whiche
thyng the prophet doth alſo more expreſ-
ſe witneſſe of the when he ſayth: he ſaued
me becauſe he wolde haue me. Sith ther-
fore that thou art the ſame god with who
is no alteration or variableneſſe, neyther
art thou chaſged vnto darkneſſe: and we
thy creatures as well as our fathers whi-
che were borne vnder concupiſcence ſynners
as well as we / and ſyth there is but one
mediator & atonement betwene god and
man that is Chriſt Jeſus which endureth
for euer / why doſte thou not poure on thy
plentuous compaſſions vpon vs / as well
as thou diſteſt vpon our fathers? haſt thou
forgotten vs? or are we only ſynners? dyd
not Chriſte dye for vs? Are all thy mercies
ſpent and none left?

O Lord our god I deſyre and hertely be-
ſeeche the / to put out myne inquite accor-
dyng vnto the multitude of thy compaſſi-
ons. For manye ye and infinite are thy com-
paſſions / that accor dyng (I ſaye) to the
multytude of thy cōpaſſions thou bouch-
ſafe to quench my ſynne: that as thou haſt
drawen and receyued innumerable ſynners
and haſte made them ryghtuous / euen ſo
that thou wylte drawe and take me and
make

upon the li. psalme.

make me ryghtwysse throughe thy grace
and fauour/therfore accordyng to the mul
titude of thy cōpassions wype away myne
iniquite. Clense and purifie myne herte &
(after all myne iniquite is put out & all my
vncleynesse clenfed) it maye be as a clene
table in the whiche the fynger of god may
wyte & lawe of his loue and charite with
the whiche can none iniquite continue.

yet washe me more from myne iniquite
and clense me from my synne.

I graunte and knowlege oh lord thou
hast ones put out myne iniquite thou hast
put it out agayne and haste washed me a
thousande tymes/how be it yet washe me
fro myne iniquite/for I am fallen agayne.
Wolte thou ble to spare a synfull man vntyl
a certeyne numbze of his synne / whiche
when Peter enquired/how often shal
my brother offende agaynst me/and I shal
forgeue hym/whether seuen tymes? thou
answeredste: I saye not seuen tymes but
seuentye tymes seuen tymes takynge that
certeyne nūbre/for an infinite nūbre. Sith
then that a man must forgeue so ofte shal
thou in pardonyng & forgeuenes be passed
of a man? is not God more then man? is
he not better then man? ye rather God is
the great lord & euery man lyuyng is no
thyng

An exposition

thing but all banite. And only god is good
and euery man a lyar, hast thou not sayed.
In what houre so euer the synner doth re-
pent I wyll not remembre any of his iniqui-
ties? Beholde I a synner do repete & moorne
for myne olde pryncy sores festred within, &
now ar they broken forth for myne owne
folysynesse. I am depressed and sore broken
I walke in continuall morninge/ I am fe-
ble and very weake/ I roored for þe sorowe
of myne herte. Lorde all my desyres are
before the and my sorowfull syghes ar not
vuknowne vnto the. Myne herte trēbleth
and panteth for sorow / my strength fayleth
me and euen the very syghte of myne eyes
cease from theyr office. Wherfore then oh
lorde doste thou not put awaye myne in-
quity? And yf thou put it out accordinge to
the myltitude of thy mercyes / yet washe
me from myne inquite. For yet am I not
perfectly purefyed, finish the thy worke, take
awaye the hole offence and also the payne
that is due vnto þe crime, encrease thy lyght
with in me. Kende myne herte with thy
loue & cherite, put out al feare/ for perhayte
loue sendeth awaye feare. Let the loue of
the worlde, þe loue of the fleshe, the loue of
vayne glorie, & the loue of my selfe bitterly
departe fro me/ yet shyll more & more wash
me from

Upon the.ii. Psalme.

me from myne iniquite by þ which I haue
offended agaynst my neighbour, and cleanse
me from my synne that I haue committed
agaynst god. I wolde haue the put away
not only the faute & payne that foloweth
it, but also the occasion and nourishment
of synne. Washe me I saye with the water
of thy gracious sauoure, with water of
which he that drinketh shall not thirst for
euer, but it shall be made in hym a fontay-
ne of lyuynge water runnyng in to euer
lastynge lyfe. Washe me with the comforta-
ble waters of thy holye scriptures that I
maye be nūbryed among them vnto whom
thou saydest. Now are ye cleane for my wor-
des which I haue spokē vnto you Jo. xiiij.

For I knowlege myne iniquyte, and
my synne is euer before myne eyes.

Although through the beholding of thy
mercy and compassions I may be bolde to
sye vnto the (oh lord) yet wyl I not come
as the Pharise whiche prayed not, but ra-
ther prayled hym selfe, & despised his neigh-
boure, but I come vnto the, as þ publican
Lu. xviij. which durst not lyfte vp his eyes
vnto Heauen. For I also do knowlege
myne iniquyte / and whyles I pōndre my
synnes I dare not lyfte vp myne eyes / but
humbelynge my selfe with the publicane

A. b. I saye

An expositioun

I saye: God be mercyfull to me a synner.
My soule wauereth betwene hope & feare
and somtyme for þe feare of my synnes (whi-
che I seale and knowlege to be in me) I
am ready to despayre / somtyme throughe
the hope of thy mercy / I am lysted vp and
conforted. Neuerthelesse because that thy
mercy is greater thē my misery I wyl euer
lorde truste in the and wyl synge oute thy
plentuous compassions for euer. For I
knowe that thou despyrest not the deathe
of a synner / but rather that he were con-
uerted and that he wolde knowlege his
iniquitte and forsake his synne / and so come
to the that he maye lyue.

My god graunte me that I maye lyue
in the / for I knowlege my wyckednesse / I
knowe what a greuous burthen it is, how
copious / & how ieoperdious. I am not ig-
norant of it / I hide it not but let it euē be-
fore myne eyes / that I maye washe it with
my teares and knowlege vnto the Lorde
myne vneyghtwysnesse agaynst me selfe.
And also my synne which I haue proudly
done agaynst the / is euer agaynst me / and
therfore it is agaynst me / because I haue
sinned agaynst the: & it is truly agaynst me /
for it is euē agaynst my soule / & accuseth me
euer before the my iudge & condēpneth me
euer and

upon the. li. Psalm.

euery & in euery place: and it is so agaynst
me that it is euery before my face and ston-
deth but agaynst me that my prayer maye
not perce through vnto the/ that it myght
take thy mercy fro me & hynder thy mercye
¶ it can not come at me: therfore do I trel-
ble and therfore do I moorne besechyng thy
mercy. Therfore (oh lord) as thou hast gy-
uen this grace vnto me to knowe my wic-
kednesse and to bewaile my synne: euē so
accomplysh this thy beneuolence gyunge
me a pfaite fayth/ & drawyng me vnto thy
sonne which hath made a ful satisfactiō for
all my synnes. Beue me lord this precious
gyfte for euery good gyfte and euery per-
feyte gyfte is from aboue comyng from the
father of lyght. Agaynst the only haue
I synned: & haue done that which is euill
in thy sight: ¶ thou maist be iustified in thy
word: & mayst haue ¶ victorie when thou
art iudged. ¶ I haue ouermoch synned
vnto the alone/ for thou comaundedst me ¶
I shoulde loue ¶ for thy selfe/ & shoulde loue al
creatures for thy sake. But I haue loued
a creature more then ¶/louyng it euē for
it selfe. What is synne, but to loue a crea-
ture for it selfe? and what is that/ but to do
agaynst the? Surely he ¶ loueth a creature
for it selfe maketh that creature his God.

And

An expofition

And therfore haue I synned agaynſte the
onely/for I haue made a creature my god.
So haue I caſte the awaye/and haue ben
inturſous only to the/for I haue not offen
ded agaynſte ony creature in that I haue
ſet my truſte or confidence in it. For it was
not commaunded me that I ſholde loue ony
creature for it ſelfe.yf thou haddeſt comma
ded me that I ſholde haue loued an aun
gell onely for hym ſelfe / and I had loued
mony for it ſelfe/then no doubt I had of
fended agaynſt the angell. But ſith y thou
only art to be loued for thy ſelfe (that is to
ſay without ony reſpecte other of good or
euill) and euery creature is to be loued in
the & for thy ſake . Therfore haue I ſurely
offended onely agaynſt the/ for I haue lo
ued a creature for it ſelfe.

¶ But yet haue I worſe done/ for I haue
ſynned euen i thy ſyght. I was nothig aſ
ſhamed to ſynne before thy face. Oh merci
ful god/how many ſynnes haue I done in
thy ſyght which I wolde in no wyſe haue
done before mortal me/pea y I wolde not
in ony caſe y men ſholde knowe I feared
men more then y/for I was blinde & loued
blyndnes/& ſo did I nether ſe nor ones co
ſidre the. I had only fleſhly eyes/therfore
did I only feare and loke on men whiche
are fleſhe

Upon the. li. psalme.

at flesh. But thou lookedst on al my synnes
and numbred them/ therfore I can nether
hyde them fro the / nether turne my backe
and fflye from thy face.

Whether shall I go from thy spirite and
whether shall I fflye from thy face? What
shall I then do? whether shall I turne me?
Whome shall I fynde to be my defender?
Whom I praye you but the my god? who
is so good? who is so gentle? who is so mer-
cyfull? for thou passest without comparis-
al creatures in gentlenesse. It is one of thy
chefeest properties to forgeue and be mer-
cyfull/ for throughe mercy and forgeuenesse
thou dost most declare thy almyhgty nesse.
I graunt lorde that I haue offended only
agaynst the/ and haue done that whiche is
euill in thy syght. Haue mercy therfore on
me & expresse thy ppyssaunce in me / & thou
mayst be iustified i thy wordes/ for thou hast
sayde: & thou camest not to cal & rightwise/
but synners vnto repentaunce. Iustifie me
lorde accordyng to thy wordes: call me/ re-
ceyue me / and gyue me grace to do true
workes of repentaunce. For this cause wast
thou crucified / deade and buryed. Thou
saydest also: Iohn. iij. why I am lyfted vp
from of the earth/ I wyl drawe al vnto my
selfe/ veresie thy wordes, drawe me after & let
his runne

An expolition.

be cōfined to gether in þe ſweeteneſſe of thyne
opntinentes. Beſydes that thou ſaydeſte:
Math. xi. Come vnto me all ye þe labour/
and are laden, and I wyll eaſe you. **N**oo I
come vnto the laden with ſynnes / labo-
ryng day and nyght in the ſorow of myne
harte reſtreſh and eaſe me lord that thou
mayſte be iuſtified and proued true in thy
wordes / and mayſte ouercome when thou
art iudged / for there are manye that ſaye:
he ſhall haue no ſocoure of his god. **G**od
hath forſaken hym. **O**uercome lord theſe
parſones when thou arte thus iudged of
them & forſake me not at any tyme. **G**ue
me thy mercye and holeſome ſocoure / and
then are they baynqueſhed.

They ſaye / that thou wylt haue no mer-
cy on me / & that thou wylte caſt me cleue
out of thy fanoure & no more receyue me.
thus art thou iudged of men / and thus do
men ſpeake of þe / and theſe are they: deter-
minacyons / but thou whiche arte meke &
merciful haue mercy on me and ouercome
they: iudgemētes / ſetwe thy mercy on me
and let thy godlye ppyte be prayſed in me.
Make me a beſſell of thy mercye / þe thou
mayſte be iuſtified in thy wordes & haue
the byctorye when men do iudge the / for
men to iudge the to be ſierce and inflexible.
ouercome

upon the.iiij. Psalme.

Overcome they iudgemēt with mekenes
& beneuolence/so þ men may lerne to haue
compassion on synners / and that malefa-
ctors may be enflamed vnto repentaunce,
seyng in me / thy pytpe and mercye.

Lo I was fashioned i wyckednes & my
mother cōceyued me poluted with synne.
Beholde not lord the greuoulnes of my
synnes/cōsidre not the multitude/ but loke
mercifully on me whiche am thy creature.
Remēbre þ I am dust/ & that al fleshe is as
wytherd hay/ for lo I am fashioned in wic-
kednes & in sinne hath my mother cōceiued
me. My naturall mother(I say) hath con-
ceiued me of cōcupiscēce/ & in hir am I pol-
luted with originall synne. What is origi-
nall synne/ but þ lacke of originall iustice &
of the ryght & pure innocēcy which mā had
at his creacyon? therfore a man cōceiued &
borne in suche synne is hole croked & out of
frame. The fleshe coueteth against þ spirit.
Reason is slender/ þ wyl is weake/ man is
fraile & like vanitie/ his senses decetue him,
his ymagynacyon fayleth hym his igno-
raunce leadeth him out of the ryght way /
& he hath infinite ypediment; which plucke
hym frome goodnes and dyue hym in to
euyl. Therfore originall synne is the rote
of all synnes & the nurse of all wickednesse.
for all

An exposition

for all be it \S in every man of theyr owne nature it is but one synne yet in power it is all synnes. Thou seiste therfore Worde what I am, and of whence I am, for in original synne (which conteyneth al synnes and iniquities in it) am I fashioned/ and in it hath my mother cōceaued me, syth then I am hole in synnes, and enuyroned with snares on enery side, howe shall I escape? for what I wolde that do I not / but the euill that I wolde not that do I. For I finde a nother lawe in my membris rebelling agaynste the lawe of my mynde/ and subduynge me vnto the lawe of synne and deth. Therfore the more frayle and entangled thy godly beneuolēce seeth me, so much the more let it lyft vp and comfort me, who wolde not pytpe one \S is syke? who wolde not haue compassion on hym that is dysseased? Come come swete Samaritane & take vp the wounded and halfe deade / cure my woundes / poure in wyne and oyle, set me vpon thy beast, bringe me into the hostre / cōmytte me vnto the hoste, take out two pence & saye vnto hym, what so euer thou spendest aboue this, when I come agayne I wyll recōpence \S . No thou hast, loued truth / \S vnknowne & secrete tgyngs of thy wysdome, haste thou vttered vnto me.

Come

Upon the. li. Psalm.

Come most swete Samaritane / for be-
holde thou haste loued truthe / the truthe
(I saye) of thy promyses whiche thou hast
made vnto mankynde / theym haste thou
truly loued: for thou haste made and kepte
them / so that thy loue is nothyng els but
euen to do good for in thy selfe thou art in-
variable & immutable / thou vbest not now
to loue & anon not to loue (as me do) nei-
ther doth thy loue so come & go. But thou
art suche a louer as dorhe neuer chaunge
for thy loue is very god. Thy loue therfore
wherewith thou louest a creature / is to do it
good, and whom thou most louest / to them
art thou moste benefycall. Therfore what
meaneth / that thou louest truthe / but that
of thy gracious mercy thou makest vs pro-
mises / and fulfyllest them for thy truthe
sake? Thou dydest promise vnto Abraham
a sonne when he was aged / thou fulfilledst
thy promise in olde and bareyn Sara / be-
cause thou louedst truth. Thou promisedst
vnto the chyldren of Israell a lande that
flowed with milke and honye / and at the
last didest geue it the / for thy truthe sake.
Thou madest a promise to Dauid say-
enge: I will set vp thy seate regall one of
the frute of thy bodye. and it came euen to
passe / because thou woldst be founde true.

B.

There are

An exposition

There are other innumerable promyses in
which thou hast ever bene faithful because
thou louedst truthe. Thou hast promised
to synners which wyl come vnto the/for-
gyuenesse and sauour/and thou hast neuer
defrauded man for thou hast loued truthe.
That vnthyrtye Sonne Luce. xv. that
toke his iourney in to a farre cowntre and
wasted all his goodes with ryatous ly-
uynge/ when he came to hym selfe / he re-
tournd vnto the sayenge: father I haue
synned agaynst heuen and before the/now
am I not worthy to be called thy sonne /
make me as one of thy hyred seruauntes.
When he was yet a greate waye of / thou
sawest hym and haddest cōpassion on hym/
and rannest vnto hym / sallynge vpon his
necke and kysynge hym / thou broughtest
forth the best garment and puttest a ryng
on his finger and shooes on his fete/thou
kylledst that fatted calfe and madest all the
houle mery sayeng let vs eate and be mery/
for this my sonne was deade and is aloue
agayne/ he was lost and is now founde.
¶ Why didest thou al this lord god? sure-
lye because thou louedst truth. Loue ther-
fore (o father of mercies) this truthe in me/
which returne vnto þe fro a far chittr runne
towards me & geue me a kys of thy mouth/
geue me

Upon the.ii. psalme.

geue me those chese garmēt; / drath me i to
thy house / hyl þ fatted calfe that all which
truste in the maye reioyce in me / and lette
vs eate together in spyrytuall feastes. Oh
lorde wylte thou exclude me alone & wylte
thou not kepe this truth vnto me? yf thou
shuldest loke narrowly on our wickednesse
o lorde: Lorde who myght abyde the? But
lorde thou wylte not be soo strapte vnto
vs / for thou louest truth: ye and that with
a feruent and incomprehensyble loue.

Whiche is the truth that thou so louest?
is it not thy sonne that sayde Johan. xiii.
I am the waye / truth / and lyfe? he is the
very truthe of whom all truthe is named
in heuen and in earth: this is it that thou
hast loued and in it only hast thou dely-
ted for: thou dydeste fynde it pure and with
out spotte and woldeste that it shulde dye
for synners. Kepe therfore (Oh god) this
truthe / beholde I am a greate synner in
whome thou mayste kepe it / to whome
thou mayst forgeue many synnes / whome
thou mayste purifye in the bloude of thy
Chyste / and whome thou mayste redeme
through his passion why (Oh Lorde) hast
thou geue me this knowlege of thi sonne /
and this sayth of hym? Because I shoulde se
my redempcyon and not to attayne it that

B. 4. I mighte

An expofition

I myght by that meanes be the more ben-
ed with fozowre? God fozbyd. But rather
that I maye perceyue the remiffion of my
fynnes purchafed by Chryftes bloude/ and
fo by his grace maye obteyne it. Purge me
therefore & redeme me oh lord (foz thou haft
vittered vnto me the vnknoone and fecret
poyntes of thy wylfdom) that this know-
lege maye helpe me and byynge me vnto
health/ foz truly the Philofophers neuer
knewe thefe thyngs/ they were vnknoone
vnto them / yea and vitterly hyd fro them.
And no man knewe thefe thynges (excepte
a fewe whom thou lovedft entyrclye) be-
fore thy fonnys incarnacyon.

¶ The moſte curious ſerchers of this worlde
(I meane the wyſe men of this worlde) lif-
ted by theyr eyes aboue heuen & yet coulde
not fynde this thy wylfdom / foz thou haſte
hyd thefe thynges from the wyſe and pru-
dente/ and haſte opened them vnto babes/
that is/ to humble ſylwers and thy holy pro-
phetes which alſo haue vittered them vnto
vs. And ſo haſt thou vittered this vnknoone
and ſecrete thynges of thy wylfdom and of
thy ſcriptures vnto me/ why do I knowe
them in vayne? I knowe them ſurelye in
vayne if they profyt me not vnto my helth
and ſaluacion. Foz the philoſophers when
they

Upon the .li. psalme.

they knewe god by his meruelous creatur-
 es they glorified hym not as god neyther
 were thankfull / but vered full of vanities
 in theyr imaginacions and theyr folyshe
 hertes were blynded . When they counted
 them selues wyse / they became folles . Wylt
 thou suffer me lord to be of theyr numbre?
 God forbyd . For thou arte even mercye it
 selfe which doth neuer vtterly forsake any
 man . fauoure therfore lord / fauour and
 spare thy seruauit / and comaunde hym to
 be of the numbre of thy babes / that the
 vnknowne secretes of thy wysdom whiche
 thou haste opened to hym maye leade hym
 vnto the fountayne of wysdome whiche is
 an hye / that thou mayste be prayled in the
 worke of thy mercye whiche thou doste ex-
 ercise towarde thy seruante (Lord) whi-
 che neuer forsaketh them that truste in the.

Sprynkle me Lord with ysope and so
 shall I be cleane / thou shalt washe me / and
 then shall I be whytter then snowe.

Because lord that thou haste loued the
 truthe and haste opened vnto me the vn-
 knowne secretes of thy wysdom / I am wel
 comforted and I trust that thou wylt not
 cast me out of thy fauoure / but thou wylte
 sprynkle me with ysope and soo shall I be
 cleensed . ysope is a lowe herbe / it is hore
 and of

An exposition

and of a good sauour / whiche spgnyfeth
nothyng els / but thy onely sone our lord
Jesu chryst / which humbled hym self vnto
deth: euen vnto þe deth of the crosse. which
with the hete of his feruent charyte loued
vs / and washed vs from our synnes in his
bloude. which with the redolent sauoure
of his beneuolence and ryghtuousnes re-
plenished the hole worlde. Therefore with
this yflope shalte thou sprynkle me / when
thou pourest vpon me the vertue of his
bloude: when Chryste thughe sayth shall
dwell in me: when thughe loue I am ioy-
ned with hym: when I shall countrefayte
his humyltye and passyon / then shall I be
cleansed frome all myne vncleannes. Then
shalte thou washe me with myne owne
teares which flowe out of þe loue of chryst:
then shall I syghe vntyll I be werpe / I
shall water my bed euery nyght with my
teares / so that it shall swymme in them:
e then shalte thou washe me and I shall
be whytter then snowe.

Snowe is whyte and colde / but lord p
thou sprynkle me with yflope, I shall be
more whytter then snowe / for I shall be
thughe endued with thy splendent light
whiche passeth all bodelye wytnesse. And
when I am enflamed with þe lyght I shall
for sake

Upon the. li. psalme.

For sake all my carnall concupiscences / colde
vnto worldly thigs / & esflamed vnto heuēly

Vnto my hearynge shalte thou geue
ioye and gladnes & my brosed bones shall
be refreshed.

¶ Then lord shal I pray
vnto the / erly (that is in the begynnyge of
thy lyght) shalt thou heare my voyce and
I shal heare what þe lord god shall speake
in me for he shall speake peace for his peo-
ple and shall geue me peace. Lord thou
shalte geue me peace for I haue trusted in
the / vnto my hearyng shalt thou geue ioy
and glagduesse / When I shall heare that
comfortable wordes that marie herde. And
what herde marie (I speake of that marye
which late at the fete of Iesus mat. xvi.)
what herde she? Thy sayth hath saued the
go thy wayes in peace. Let me also heare
that the thefe herde: this daye shalte thou
be with me in paradysse / then shall I haue
ioye for the rempyson of my synnes / and
gladnesse for thy bounteous and lyberall
promyses / shall I not reioyce and be glad /
when thou shalt gyue me two folde for all
my synnes? then shall I begynne to taste
how swete the lord is / then shall I letne
to be cōuersant in heuēly thigs and shall
saye with the prophete: how great and co-
pious is that swetenesse lord which thou
hast layde vppon the for theym that feare the.

An expolition

Then shall I reioyse and be glad and my
brosed bones shall be refreshed. What are
the bones whiche sustayne the fleshe but
the powers of oure soule and reason that
bere by the fraylte of oure fleshe that he
runne not hedlonge in to all vyces / that a
man fall not hole in to vanite and so con-
sume awaye? These bones I saye are soze
brosed / for the reason is very weake / and
the wyll is prone & ready to all myscheyf /
for euen now the fleshe obeyeth not rea-
son / but reason muste obaye the fleshe / so
that I can not resist vyce / for my bones are
brosed. And why are they brosed? for they
haue forsaken the / the fountaine of liuyng
water / and haue dygged for them selues
cisterns full of chynnes whiche can holde
no waters / for they are not filled with thy
grace withoute whiche no man can lyue
well / for without the we can do nothyng.
They trusted in theyr owne power which
is no power and therfore decayed they in
theyr owne folyshnes. Therfore let thy
power come (oh lord) and then shall these
brosed bones be refreshed / let thy grace
come & that faith which worketh through
loue. Let thy powers and gites assist me /
and then my brosed bones shall be refre-
shed / for my reason shall be mercy / my me-
more

upon the. li. psalme.

more glad and my wyl full of ioye. And thus shall they all reioyse/ for aboue theyr owne naturall strengthe / when they goo aboute ony good worke they shall procede and prospere well/ neither shall they leaue it vnperfeyte but through thy helpe shall they brynge it to good passe and effecte.

Turne thy face from of my synnes and wype awaye all my wyckednes.

Why lokest thou lord vpon my synnes? why vsitest thou them? why considerest them so dilygetlye? doste thou not knowe that man is euen as a floure of the felde. Why doste thou not rather loke in the face of thy Christe? Alas wretche that I am. Why se I the angry agaynst me? I graunt I haue synned/ howe be it for thy gentlenesse haue mercye on me. Turne thy face from of my synnes. Thy face is nothyng but thy knowlege / turne awaye therefore thy knowlege from my synnes. I meane not that knowlege wherwith thou seest & perceyuest all thynges/ but that wherby thou approuest and disallowest al thynges/ wherby thou allowest the workes of the ryghtwysse and condemnest the reprobable synnes of the wycked / knowe not my synnes on that maner that thou wouldest impute them vnto me and laye them to my charge

An exhortacion

my charge. But rather turne away thy
face from me my synnes that throughe thy
mercy they may be quenched/loke lord on
the creature whom thou haste broughte/
loke vpon thine owne ymage/for I poore
wretche haue put vpon me the ymage of
deuyll (that is synne) turne away thy face
from the ymage of the deuyll and be not
angry with me / and beholde thyne owne
ymage that thou maist haue mercy on me.
O mercifull lorde/remembre that thou
lokedst vpon zachew in whiche dyd clym
bp in to a wylde figge tre to se the. Lu. xix.
And thou entredst in to his house whiche
thou woldest neuer haue done if thou had-
dest looked on the ymage of the deuyll whi-
che he had put on hym / but because thou
sawest thyne owne ymage on hym / thou
haddest compassion on hym & heledst him.
He promysed to geue þ halfe of his goods
to the poore/and yf he had falsly deceyued
ony man to restore it foure folde & he ob-
tained mercy and healthe. And I bequeth
my selfe euen hole vnto þ nothyng reles-
ued. And promyse to serue þ for ever with
a pure herte & will fulfil my pmyse al daies
of my lyfe wherfore then Lorde dost thou
not loke in thyne ymage in me also? Why
dost thou yet consyder my synnes? Turne
I beseeche

Upon the.ii. Psalme.

I beseeche the thy face fro my synnes and
wype away al my wickednes/wypp away
at I praye & that none remayne. For it is
wryten be þe kepeth the hole lawe & offen-
deth in one poynte is gyltye in the hole/ &
is to say, hath deserved dampnatio/ which
is the payne of all synnes that leade vnto
deathe. Put out therfore all my wycked-
nesse/that none offende the/whiche wolde
brynge me to condemnacyon.

A pure herte create in me oh god & an
bryghte spiryte make a netwe within me.
¶ For my herte hath forsaken me & goeth
astraye vtterly forgettyng his owne helthes:
it is wandred in to straunge cuntres & ensu-
eth vanities/& his eies/are in þe vtmost co-
rnes of the worlde. I called it agayne/but it
answerd me not. It is gone/lost/& solde vnto
the synne. what now lord? what shal I say?
A pure hert create i me go/an humble herte/
a curteous herte/a peaceable herte/a gentle
herte/a deuout herte/such an herte as wyl
neither do an other mā hurte/neither yet a-
uenge him selfe whē he is offended/but ra-
ther do good agaynst euyl,& suche an hert
as wyl loue þe above all thyng/whiche wyl
thinke of þe,speke of the,& thanke þe. which
wyl deyle in hymnes & spiritual songes
and be hole conuersant in heuēly thyngs
Create

An exhortacion

Create this herte in me (oh God) create it
of no thyng / that it may be of suche effica-
cite throughe grace / as nature is neuer a-
ble to make it. This grace cometh onely
from the in to the soule throughe thy crea-
cion / It is the beautye of a pure herte / it
draweth vnto him al vertue and expelleth
all vyce / therefore create in me Oh god a
pure herte throughe thy grace and make a
newe an vpryght spirite in my bowels.

C For thy spryde shall leade me in to a
ryghte waye / whiche shall purge me from
all erthy affectes and shall lyfte me vp vn-
to heuentye thynges. The loue and the
thyng that is loued are bothe of one na-
ture. He that loueth bodelye thynges is
worldly / but he þat loueth spirituall thynges
is spirituall. Geue me a spirite that maye
loue the and worshyppe the / the most hye
spirite / for god is a spirite and they which
worshyp hym, muste worshyp hym in the
spirite and verite. Geue me an vpryghte
spirite not sekynge his owne spirite profyt
and glozpe / but the wyll and glozpe of god
renewe an vpryghte spirite within me / re-
newe it / for my synnes haue quenched the
fiest that thou gauest me. Geue me nowe
a newe spirite that it maye redresse that
thyng whiche is inueterate / my soule is
also a

Upon the. li. psalme.

also a spirite and so made of the that of his
selfe he is ryghte / for of his owne nature
he loueth the aboue his selfe and desireth
all thynges for thy glory / so that his owne
naturall loue is ryght / for it cometh of the
but of his owne frowarde wyl it is inuete-
rate and polluted causing his natural loue
to decay. Make newe therfore this spirite
& this loue through thy grace that it maye
walke in the ryght waye accordyng to his
nature renue it (I saye) that it maye euer
enflame me with heuēly loue / that it may
euer cause me to sighe vnto the / to embrace
the continually and neuer to forsake the.

Caste me not away from thy face / and
thy holy ghost take not from me.

Beholde lord I stande before thy face
that I maye fynde mercy I stande before
thy benigne goodnes lokinge for thy fa-
uorable aunswere / caste me not confused
frome thy face .who came euer lord vnto
the / and wente away confused ? who euer
desyred thy fauour / and wente without it.
Surelye thou passest in thy aboundante
pytpe bothe the deseruynges and also the
desyres of them that pray vnto þ / for thou
greatest more then men can desyre ye or vnder-
stande when they haue it. It was neuer
herde that thou dydest caste awaye frome
thy

An exposition

thy face ony man that euer came vnto the
shall I oh lord be the fyre that shall be
caste away frome thy face and bitterly con-
founded? Wylt thou begynne at me to con-
founde them & come vnto the? Wylt thou
neuer more haue mercye and compassyon?
god forbydde. The woman of canane solo-
wed the/ she cried and made piteous noyse
she moued the dyscyples vnto compassion/
and thou hyldest thy peace/ she continued
knockynge/ she worshypped the and sayde:
Lorde helpe me/ neyther yet woldest thou
answere. Thy dyscyples entreated for her
sayenge: let her go for she cryeth after vs.
But what was thyn answer lorde I pray
the/ what dydst thou answer: forsoothe
she wepte in bayne & laboured for nought
for thou saydst that thou wast not sent but
vnto the shepe that were perswaded of the
house of Israel. What wolde this woman
do when she herde these wordes? verely
euen dyspayre as concernynge the grace
she requyred: and yet dyspayred she not/ but
trustynge in thy mercye prayed yet agayne
sayenge: Lorde helpe me/ vnto whose im-
portunyte (Lorde) thou answeredst/ it is
not good to take the chyldrens breede and
caste it to houndes as thoughe thou wol-
dest haue geue her a full answer and sayde
departe

Upon the 11. Psalm.

Depart from me / you Canaanites at dogges / ye are Idolatres / the precious gyftes of heuently fauour perterpe not vnto you / I ought not to take them away from the iewes which worship the true and liuyng god / and to geue them to such dogges as ye are whiche worship ydols and deuyls. What shalt thou now do thou woman of Canaan? thou mayste now be a shamed and gette the away / for the lord is angry not with the alone / but also thy hole nation. Oh lord god / who wolde not haue bene cōfounded & haue pyked hym away at these thy wordes? who wolde not haue mumbled and grudged agaynst the? who wolde not haue iudged the to be cruell? And yet did this woman contynue still in prayer. She cast not away hir confydence / she toke not these harde wordes heuelp / she was not angry / but she hūbled hir self the more and abode still in hir petycon and sayde with good fyauce: It is truche lord that thou sayest / but I are no breed / I are not the fauoure that the chyldrene wolde haue. I am a lytle whelp and desyre the croumes which shal feed the chyldrens table. Let them floreye & abounde with myracles & other gracio^s fauours / but let not me be destitute of thy croume of grace.
my daughter

An exposition

my doughter maye be deliuered from the
fendes possessyon for the whelpes do eate
of þe crümes which fall from the masters
tables/ Beholde what saythe/ what trust,
and what humyltye was in this woman/
therfore thou not dyspleased with her im-
portunate instaunce/ but reioysynge in her
excellent cōstauncye dydst saye. O woman
greate is thy fayth / be it vnto the as thou
wylte. Why are these thynges wyten lord
god? that we may lerne to trust in the, that
we may humbly and deuoutlye contynen
in prayer/ for thou wylte geue it yf men be
greadye. But the kyngdome of heuen suf-
fereth byolence/ and they þe make byolence
vnto it catche it / for what thynges so euer
are wyten are wyten for our lernynge þe
thrughe patience and confort of the scrip-
tures we maye haue hope. Caste me not
therfore lorde from thy face / which stonde
wepyng and waylynge daye and nyght
before thy face / not that thou sholdest de-
liuer me from the bodelye oppressyon of
deuylls / but that thou wylte deliuer my
soule from his spyrytuall power and do-
mynyon. Let me not be shamed (O swete
Jesu) for in þe onely haue I trusted I haue
no helthe nor confort but in the o lord: for
all haue forsaken me/ euen my byetherne &
chyl dren

Upon the. li. Psalm.

Wherfore haue cast me of / a myn own bowels
abhorre me. I haue none other helper / but
only þ / Cast me not therfore away fro thy
face / and take not thy holpe spirite fro me.
There is no man which can say þ Iesus is
þ lorde but the holy ghost / therfore yf I cal
vpon the lorde Iesu / that do I in the holy
ghoste. yf I be sorpe to; my synnes which
are passed / yf I are forgyuenesse / this do I
verely by the holy ghoste. Therfore I be-
seche the take not fro me thy holpe ghoste /
but that it maye be with me / and labour
with me / for we wote not what to desyre
as we ought to do. But the spirite helpeth
our infirmities and maketh intercessio for
vs / that is / maketh vs to praye with suche
sorrowfull groninges as can not be expres-
sed with tongue therfore take not awaye
this thy holpe spirite fro me / that he maye
teache me to praye / and helpe me in my la-
boure and maye cause me to contynue in
prayers and teares / that at the lengthe I
maye fynde fauoure before thy face / and
maye serue the all dayes of my lyfe.

Make me agayne to reioyse in thy sa-
uyng healtie / and strengthen me with a
pryncypall spirite.

¶ It is a great thyng that I desyre a lord /
how be it sith thou art god a great Lorde /

and

An exposticon.

and kynge ouer all goddes / he dothe the
iniurie which asketh smal thynges of the.
All transitory and corruptible thynges ar
but small in thy syghte : but spirituall and
euerlastyng thynges are great & precious.
Take away the spirite and soule from the
bodye / and what remayneth but most vile
dunge / duste and a vayne shadowe ? ther-
fore euen so muche dyfference there is be-
twene the spirite and the bodye / as it is be-
twene the bodye and his shadowe / so maye
I conclude that he whiche asketh bodely
thynges asketh but vayne tryfles but he
that desyret spiritual thynges doth sure-
lye desyre greate thynges / but specallye he
that desyret thy sauynge healthe. What is
thy sauynge healthe but Iesus thy sonne?
Whiche is verry god and euerlastyng lyfe /
why shall I not then aske of the this thy
sauyng / syth thou art a myghty and most
lyberall father / whiche gauest hym vnto
the deathe of the crosse for me. Nowe syth
thou hast so offered hym for me / why shold
I be ashamed to aske hym of the ? It is a
greate and noble presente , neyther am I
worthy to haue suche a gyfte / how be it, it
becometh thy worthy lyberalite to gyue
suche noble gyftes / for this therfore thyne
inestimable gentlenes I dare psume to come
boldely

upon the. li. psalme.

boldely vnto the and to desyre thy sauyng
healthe in whome I myght fully reioyce.
¶ For yf of his carnall father any sonne
aske fysh/ Wyl he reache hym a serpente?
And yf he aske an egge/ Wyl he gyue hym
a scorpion? or if he aske breed/ Wyl he geue
hym a stone? Nowe yf carnall fathers be-
yng euell & synners/ Wyl geue vnto theyr
chylde good gyftes whiche they haue re-
ceyued of the: howe moche more thou he-
uenlye father whiche of thyne owne sub-
stance arte good / and wylte geue a good
spirite to them y desyre it of the? Beholde
thy sonne whiche is returned from a farre
cuntrye sorrowing and repenting/ asketh
of the, the fysh of faythe / for as the fysh
lyeth secreete vnder the water / euen so is
faythe of suche thynges as are not sene/ he
asketh I say a true fayth y he may reioyce
in thy sauyng helth: wilt thou reach him a
serpent? wilt thou geue hym y venome of
vnfaythfulnes which procedeth fro y olde
and croked serpent y deuyll? I desyre of the
o lord the egge of hope y eue as out of an
egge we hope for a chyke/ so thugh hope/
that thou wylte graunte me to come vn-
to the syghte of thy sauyng healthe/ that
oute of my hope maye come this holsome
syght/ as the chyke dorth out of the egge.

A. y.

I desyre

An exposition

I desyre the egge of hope / that my soule
throughe hope maye be sustayned in this
vale of teares & may reioyce in thy sauing
helth: Wylt thou geue me the scorpyon of
desperaciō? & as a scorpyon hath poyson in
the ende of her taylor / so I in the laste ende
of my lyfe shulde reserue synne / despyng
my selfe and takynge thy pleasure with
entylementes of this worlde / whiche seme
beautiful and flaterynge / euen as a scorpyo
on doth in the face? I desyre of the also (o
lorde) the breed of Christs charite by the
whiche he doth comunycate him selfe (euen
as breed) vnto all men / that I maye euer
reioyce in thy sauyng helthe / Wylt thou
geue me a stone / that is to saye hardnes of
herte? God forbyd. Why shall I then my-
strust for to desyre and obteyne great thyn-
ges of the o lord, seynge thou surryst me
vp and byddest me aske and knocke / euen
till I seme importunate? And what thyng
can I aske whiche thou shalt be better co-
tente with all / or els that shoulde be more
holosome for me then & thou shouldest make
me reioyse in thy sonne our sauing helthe?
Now haue I tasted how swete the lord
is how easy and pleasaunt his burthen is.
I remembre what peace and tranquillite
of mynde I was in / when I loyed in god /
and

Upon the. li. Psalm.

And reioyced in Christe my Lorde and sa-
uour/therfore am I now in more sorow/
for I knowe what goodnes and commo-
ditie I haue losse / therfore wyll I crye
more importunatlye: Make me againe to
reioyse in thy sauyng helth/ restore me a-
gayne þe thyng which my synnes haue lost.
Restore me that whiche through my faule
is perished in me. Restore me (I beseeche
the for his sake that euer is on thy ryghte
hande and maketh intercession for vs) thy
gracious fauoure / that I maye perceyue
that throughe hym thou arte pacified to-
wardes me that it may be as a scale vpon
my herte / and that I maye saye with the
Apostle Paule Galath. ii. I am crucified
with Christ/ I liue verely/ yet now not I/
but Christe lyueth in me. But because my
frailtye is greate/ strenght me with a prin-
cypall spirite that no troubles or afflycti-
ons maye seperate me frome Christe that
no feare maye cause me to renye the / and
that no paynes maye make me flyde from
the. My strenght is not suffycient to resist
and fyghte with that olde serpent and to
preuayle agaynst hym. Peter hath taught
me how great our infymitye is/ he saw þe
with his bodily eyes (Lord Iesu) and was
moſte samplarye conuersaunt with the
he talked

An exposition

he tasted of thy gloze in the mountayne
when thou wast transfigured: he herde the
fathers voyce: he sawe thy manyfolde and
wondrous workes / yea and throughe thy
power dyd hym selfe manye myracles. He
walked on his feate vpon the waters / and
herde dayly thy mighty & swete wordes: he
thought hym selfe most feruent & hote in
faith & sayde that he was ready to go with
the both in to presō & vnto very death. And
when thou toldest hym ꝑ he shouldest denye
the he beleued the not: he trusted in his
owne strenght / and trusted more vnto him
selfe beyng but a man / then vnto the be-
yng very god. But when the hande may-
den sayde vnto hym. Thou art of the same
companye / he was afrayde by and by and
denied it. There came an other mayde and
sayde: Surcly thou art of the same folke:
And he denyed the agayne.

He coude not stonde before women, how
sholde he then haue stonde before kynges
and tyrauntes? And whē he was yet ones
more enquryed of the bystanders and was
accused to be one of his dyspyles / he began
to curse & to swere that he knewe the not /
what thynke you he sayde I suppose ꝑ he
sware by god and by the lawe of Moyses
ꝑ he knewe the not / addyng such wordes.

Thynke

Upon the. li. Psalme.

Thynke you that I am the discypyle of this
Samaritane whiche / deceyueth the peo-
ple whiche is inspyred with the deuyll / and
destroeyeth our lawe? I am the discypyle of
Moses / and knowe not frome whence
this felowe is. Blyssed be God that they
ceased enquirynge any further / for els wolde
he neuer haue ceased denyenge the / so that
a thousande interrogacyons wolde haue
made a thousande flatter negations: yea a
thousande curses and periuries / yet were
these interrogations but wordes. What
wolde he haue done (I praye the) yf they
had scourged hym and buffeted hym well?
Trulye he wolde haue sought and proued
all meanes / denyenge / forswerynge / cur-
syng and blasphemynge vntyll that he had
escaped their handes. But thou most meke
Lorde lookedst backe vpon hym & by and by
he knowleged his offence: Neyther yet
durste he leape in to the myddes of theym
and confesse the to be the sonne of God /
for he was not yet strengthened with power
frome aboue / so that withoute doubt he
wolde haue denyed the agayne yf he had
sene any ieopardye at hande / therfore as it
was wolle mete for hym / he went forth &
wepte bytterly. But thou after thy resurre-
ction appearedst vnto hym & comfortedst hym
and yet /

An expositiō.

¶ pet hyd he hym selfe for feare of þe iellouse
he sawe the so gloriously ascendyng vnto
heuen and was strengthened by the syghte &
and confort of angelles / and pet durste he
not go abrode / for he had learned by expe-
rience to knowe his owne fragylite & had
proued his weakenelle. Therfore dyd he
tarye and wayte for the holy ghost whiche
was promysed. Whē he was comē and had
filled Peters herte with grace / then slepte
he forth: then began he to speke / and then
with great powet & signes bare he witnes
of thy resurrectiō. The feared he neyther
the hye p̄cestes nether pet kynges / but re-
ioyled in tribulacions & receiued the crosse
with all myrthe and gladnes. Therfore
strengthen me lord with a principal spirit
that I may contynually reioyce in thy sa-
uyng helthe / or els can I not beare so ma-
nye assautes agaynst me. The fleshe coue-
teth contrarie to the spirite. The worlde
assayleth me on euery syde. The deuyl slea-
peth not. Geue me the strenghte of thy
spirite þe there maye fall by my syde a thou-
sande and tenne thousande by my ryghte
hande that I maye be a sure and stronge
witness of thy saythe / for ys Peter whom
thou enduedst with so manye sauoura-
ble gyftes / dyd fall so wretchedlye / what
holde I

Upon the. li. Psalm.

Wulde I do lord which haue nether sene
thy naturall presens: nether haue tastede
of thy glory in the mountayne: nether haue
sene thy gracious myracles: yea and haue
scarsely perceiued thy meruelous workes/
and haue neuer herde thy voyce/ but haue
bene euer subdued vnder synne therefore
strengthen me with a pryncypall spirite that
I maye perseuer / in thy seruyce and geue
my lyfe for thy sake.

I wil instructe the wycked that they may
knowe thy wayes: and the vngodly shall
be conuerted vnto the.

Ascribe not this oh Lorde vnto presumptiō/
yf I go aboute to teache the vngodly thy
wayes. for I desyre not to teache them as
I nowe am wycked/ vngodlye and vnder
bondes of synne / but yf thou make me a
gayne to reioyce in thy sauyng healthe: yf
thou strengthen me with a pryncipal spirite
and yf also thou sette me free / then shall
I teach the vngodlye thy wayes. Neither
is this harde vnto the/ whiche of very sto-
nes canst rayse vp chyldren vnto Abraham/
neither can my synnes be impediment vn-
to the yf thou wylte do this / but rather
where synne is so aboundaunte / there a-
boundeth grace Paule yet brythyng out
threatnynges and slaughter agaynst the
discyples

An exposition.

Discypples of the lord receyued cōmyssyon
that yf he founde any whether they were
men or women whiche folowed the & pro-
fessed thy sayth/he sholde bynge them pre-
soners to Hierusalem. And forthe was he
gynge lyke a mad harebryn and as a ra-
uenynge wolfe/ for to stray a brode/ rauyn
and kyll thy shepe. But whyles he was
yet in his iourney euen in the heate of his
persecucion / and in actuall doyng of his
synne/whyles he was persecuting the and
wolde haue slayne thy chosen/ haupng no
maner of preparatyue vnto grace/neyther
yet knowlege of his synne/when with hert
and wyl he was thyne aduersarie/blasphe-
med and cursed the. Beholde the voyce of
thy mercyable pytye vnto hi sayeng: saule
saule why persecuteste me? by the whiche
voyce he was immediatlye bothe layed a
longe and raysted vp: he was layde a longe
and ouerthrowne as cōcernyng his body/
but he was raysted vp with þe mynd / thou
raystedste hym vp that was in the slepe of
darke ignorauncie and pouredst in thy glo-
rious lyght in those yeis which were op-
pressed with this blynde sleape: thou shew-
edst hym thy fauourable face and endued
hym with thy gracious mercy. Then was
he rayfed as it had bene frome dethe / he
opened

bpōn the. li. psalme.

opened his yēs / he sawe the and sayd: lord
what wylt thou that I do? & after dydest
thou send a shepe to this wolfe / for thou
cōmaundest Ananias to go vnto him: And
then was he baptyfed and anone was he
replenysht with the holy ghost / and was
made a chosen vessel to beare thy name be
fore kīnges / natiōs & the chylder of Israel.
And without delaye he entred in to the sy-
nagoges and preached thy name stoutlye /
affyrmyng that thou arte chryste / He dy-
sputed / preuayled and confounded ꝑ Iues.
Beholde lorde euen strenght of a persecu-
toure / thou madest hym a preacher & suche
a preacher that laboured more then all the
other Appostles. O how greate is thy po-
were / yf thou wylt of a wycked man make
a ryght wyse / or of a psecutoure a preacher /
who shal forbide the? who shall resyst the?
who maye save vnto the, why doest thou
so? All thinges that thou woldest haue thou
made in heuen and in erthe / in the see and
in all bottomlesse depth. Therefore impute
it not to arrogancye yf I coueyte thurgh
thy power and not thurgh myne owne to
teche the wycked thy wayes / for I know
that I can offre nothyng which can be
so acceptable in thy godly syghie / this is
the most pleasaunt sacryfyce / & also for my
synguler

An expositiō

for my singuler profit/now if thou chastige
me in to an other man/then will I teache
the wycked thy wayes / not the wayes of
Plato and Aristotle / not the intricate and
sotle propoſitiōs of mannes wytte / not
the instructions of phylosophye / not the
paynted wordes and bayne coulours of
rhetoricians. Not worldly maters and po-
licies / not vnfrutfull wayes of banie / not
wayes that leade men in to deathe: But
thy wayes and thy preceptes whiche lead
vnto lyfe / nether wyll I teache them only
one waye but many wayes for manye are
thy cōmaundementes / how be it all these
wayes ende in one / that is in loue & cha-
ryte / whiche doth so combynde the fapth-
full hertes / that they haue one mynde and
one wyll in god. Or elles maye we vnder-
ſtonde by thy many wayes / the dyuers ma-
ner of liuyng / wherein euery man walketh
accordyng to his vocacyon: some marped /
some lyuyng chaste in weddwhod / some
byrgens and so forth / these walke after dy-
uerſe wayes in to theyr heuenlye inheri-
taunce / euery man chosyng one in the whi-
che he may best subdue his rebellious mē-
bres. Thus wyll I teache the wycked thy
wayes accordyng to theyr capacite and cō-
diciō: And the vngodly shall be cōuerted
vnto the

Upon the. li. psalme.

Unto the / for I wyll preache vnto theym
not my selfe/ but Christ crucified: and they
shal be conuerted not vnto my prayse/ but
vnto the/ geuyng the all honour & prayse /
they shal leaue theyr owne wayes & come
vnto thyne/ that they may walke in them
and so consequently attayne vnto the.

Delyuer me frome bloudes (oh god) the
god of my helthe/ and my tongue shal try-
umphe vpon thy ryghtwysnes.

I am styked in moch bloude/ and from
the depth of it shall I crye vnto the lord/
Lorde herken vnto my voyce. Farme not
lorde for I am euen at the verpe poynte of
deathe/ this bloude that I speake of at my
synnes / for as the bodelye lyfe consisteth
in bloude/ euen so is the lyfe of a synner in
his synne: poure out the bloude / and the
beaste dyeth: poure out the synne know-
legynge it vnto god/ and the synner dyeth
and is made ryghtwysle. Nether am I
wrapped in bloude/ but ouerwhelmed and
drowned in bloudes/ ful streames of blouds
do dryue me in to hell/ helpe me lord lest
I perishe. Oh God whiche gouernest all
thynges / whiche onely canst delyuer me /
in whose hande is the spirite of al lyfe/ cryd
and purge me from these bloudes. Delyuer
me from bloudes (Oh God) the auctor of
my helthe

An exposition

my healthe / God in whome onely consisteth my saluacyon. Delyuer me Worde / as thou delyueredst Noe from the waters of the floude. Delyuer me as thou delyueredst Lotte from the fyre of Sodom. Delyuer me as thou delyueredst the chyldren of Israel from the depthe of the red see / delyuer me as thou delyueredst Jonas fro the bely of y^e whale / deliuer me as thou delyueredst the thre chyldren from the furnace of burnyng fyre. Delyuer me as thou delyueredst Peter from the peryll of the see. Delyuer me as thou deliueredst Paule from the depthe of the see. Delyuer me as thou hast delyuered infinite synners from the power of deathe and from the gates of hell. And then shall my tongue tryumphe thy ryghtwysnes / that is, for thy ryghtwysnes whiche I shall feale and perceyue in me through thy gracys fauoure. For thy ryghtwysnes (as the apostle saythe Ro. iij.) cometh by the faythe of Iesus Christe vnto all and vpon all them that beleue in hym / then shall my tongue tryumphe in praysynge this thy ryghtwysnes / comendynge thy fauoure / magnifyng thy pyty / knowlegynge my synnes / that thy mercye may be declared in me which wold vouchsafe to iustifye suche a greafe synner / and
that all

Vpon the. li. Psalm.

That all men may knowe that thou sauest
them whiche truste in the and delyuerest
them from extreme anguyshe and aduer-
site o lord our god.

Lord open thou
my lippes: and then my mouth shal shewe
forthe thy prayse.

Thy prayse is a
great thyng o lord/ for it proceedeth out
of thy fountayne wherof no synner dryn-
keth. It is no glorious prayse that cometh
of a synners mouthe / delyuer me therfore
fro bloude (oh lord) & god of my helthe &
my tongue shall magnifie thy ryghtwys-
nes. And then shalte thou lord open my
lippes & my mouth shal shewe forthe thy
prayse/ for thou hast & have of Dauid whi-
che shetteth & no man openeth / & openeth
& no man shetteth/ therfore open thou my
lippes as thou openest the mouthes of in-
fantes & sucktynges / out of whose mou-
thes thou hast stablished thy praise. These
truely were thy prophetes / Apostels and
other saintes which haue praised the with
a synge and pure herte and mouth / & not
the philosopher & oratours which haue
sayde/ we wyll magnifie our tongue/ our
lippes be in our owne power/ who is our
god? They opened theyr owne mouthes/
& thou openedst them not / neither yet sta-
blyshedst thy prayse out of theyr mouthes.

Thy infant

An expositiō

Thy infants lord prayed the and bes-
pyled the selues: The philosophers went
about to prayse them selues and magni-
fy the theyr owne name. Thy suckelynges ex-
tolled thy fame & gloze which they knew
throughe heuenlye fauoure. The philoso-
phers knowyng the only by natural crea-
tures / coude neuer perfectlye expresse thy
renowne. Thy sayntz magnified the with
theyr heart / mouth and good workes. The
philosophers only with wordes and their
owne soyle imaginations, thy chyldre haue
spred thy glorie througheout all the worlde.
The philosophers haue instruct but a few
of theyr owne adherents. Thy seedes with
spredyng thy gloze haue conuerted innum-
erable men from synne vnto vertue and
vnto true felicyte: The philosophers nei-
ther knewe true vertues neither yet true
felicyte. Thy welbeloued haue preached
openlye thy bounteous gentlenes & mer-
cyable fauoure / whiche thou shewedst in
thy deare sonne vnto all the worlde. But
the philosophers coude neuer attayne to
knowe it. Therfore out of the mouthe of
infantes and suckelynges haste thou sta-
blyshed thy praise / for it haue euer pleased
the to exalte the humble and byrynge lowe
the proude / now seynge thou dost euer re-
siste the

70
vpon the. li. psalme.

Whit the proude/ geue me true humilite that
thou mayste stablyshe thy prayse by my
mouthe. Geue me a chyldes herte/ for ex-
cepte I turne backe & become as a chyld
I can not entre in to the kyngdome of he-
uen / make me as one of thy infantes or
suckelynges / that I maye euer hange on
the teates of thy wysdome for thy teates
are better then wyne / and thy wysdome
better then all rycheffe / so that nothyng
can be compared vnto it/ for it is to me an
infinite treasure whiche they that vse are
made perterakers of the frendshipp of god/
therfore yf thou make me a chyld the shalt
thou stablyshe thy prayse in my mouthe.
for then shalt thou open my lippes & my
mouth shall shewe forth thy prayse & shall
psepty declare it euen as thou hast publy-
shed it by the mouth of thyne infantys and
suckelinges. yf thou hadst desyred sacri-
fices I had surely offered them but thou de-
lyghtedst not in viente sacrifices.

¶ My mouth lord shall shewe forth thy
glorious fame/ for I knowe þ this thyng
is most acceptable vnto the sith thou saiest
by þ prophet psal. xlix. þ sacrifice of prayse
shall gloufie me/ & by þ meanes shall I be
entised to shewe him my sauing helth/ ther-
fore wyll I offer prayse vnto þe eue þ praise
of infantes & suckelynges for my synnes.

An expoficion

And why fhall I offer for my finnes rather praife the facryfice? for if thou haddest defyred facryfices I had furely offered them/ but thou delygheft not in brente facryfices/canft thou be pacified with the bloude of calues or gootes? wilt thou eate þ fleſhe of bulles / or drynke the bloude of gootes? Other doſt thou deſyre golde whiche poſſeſſeth heuen and earthe? other wilt thou that I facryfice my body vnto the whiche deſyreſt not the deathe of a ſynner/but rather that he were conuerted and lyue? Neuertheleſſe I wyll chaſten my fleſhe in a meafure that through thy grace it maye be ſubdued vnto reaſon and obey it/ for in this poynt alſo yf I paſſe meafure & byng my body ſo lowe that it is vn apte to ſerue my neyghboure and to do that office whiche is apoynted me of god / it ſhall be imputed vnto me for ſynne. Let your ſeruing of god be reaſonable ſayth þ apoſtle Ro. xij. And thou haſte ſayde alſo by the prophete I require mercy and not ſacrifice Pſe. vi. Therefore ſhal my mouth ſhewe forth thy prayſe/for this oblacion doth honour the/ and ſheweth vs the way vnto thy ſauyng helth. My herte is ready (oh god) my bert is readye/ it is ready through thy grace to do all thynges whiche are pleaſaunt vnto the: this one thyng haue I founde moſt

Upon the. li. psalme.

acceptable vnto the/that wyl I offer vnto
the/that shall euer be in my herte/on that
shall my lyppes euer be harpyng/ yf thou
haddest desyred a bodely sacryfyce I wolde
surely haue geue it the/for my herte is rea-
dye through thy grace to fultyll thy wyl:
but in suche bzente sacryfyce haste thou no
delyght/thou madest the body for þ spirit/
therfore seakest thou spirituall thyngs and
not bodelye / for thou sayste in a certeyne
place Proverb. xxiij. My sonne geue thine
herte vnto me/ this is the herte þ pleasest
the. Let vs offer vnto the an herte repen-
tyng with sorow of our synnes and enfla-
med with the loue of heuenlye thyngs and
then wylte thou desyre no more / for with
suche a sacryfyce wylte thou be content.

A sacryfyce to god is a broken spryte: a
contrite and humble herte thou shalte not
despyse (oh god)

A broken spirite and not broken fleshe
pleasest the (o Lorde) for the fleshe is bro-
ken and vexed because he hath not the car-
nall thynges that he desyret / or els sca-
leth in hym selfe suche thynges as he ha-
teth. But the spryte is broken and vnquy-
eted for his faute/because he hath offended
agaynst god whom he loueth. He sorow-
eth þ he hath synned agaynst his maker
& redeemer/ þ he hath despyled his bloude/

D. ij.

An expoficion

that he hath not regarded fuche a good & louynge father: this broken & fozowynge fpyte is vnto the a facryfye of moft fweete fauoure whiche not withftondynge hath he his confeccyon of moft bytter fpyces / euen of the remembraunce of our synnes, for whyles our synnes are gathered togyther in to the mortar of the herte / and beaten with the peffle of compunccon / and made in to poudre and watered with teares / therof is made an oyntemente and facryfye moost fweete which redolent offerynge thou wylt not despyle / for thou wylt not despyle a cōtryte and humble herte. Therfore he that breaketh his stonye herte whiche is made with the moost harde stones of synne / that he maye therof prepare an oyntemente of repentaunce in aboundaunce of teares / not despaynyng of the multytude and greuousnes of his synnes / but humblye offerynge this facryfye vnto the: he shall in no wyse be despyled of the / for a broken & humble hert wylt thou not despise oh god. Marye magdalyn whiche was a notable spinner made fuche an oyntment: and put it in the allablafter bore of her herte: she feared not to entre i to þe pharisees house, she humbled her selfe flatte befoze thy fete / she was not a shamed to wepe at thy meletyde / she coulde not speake for inwarde fo-

upon the.ii. psalme.

towe/ but her herte melted in to teares /
 With the whiche she washed thy fete / she
 wppyd them with her here immediatlye /
 ye & anoynted theym with oyntment and
 ceased not kysynge them. Who euer sawe
 suche a nother thyng? ye or who hath euer
 herde of a thyng lyke vnto this? Surely
 her sacryfye pleased the well, and was so
 acceptable that thou prefarrdest it aboue
 the pharise which in his owne syght was
 ryghtwyle / for it may be gathered of thy
 wordes. Luce. vii. that there was so moch
 dyfference betwen the ryghtwylnes of ma-
 ry & the pharisee as there was dyfference
 betwene these: to washe the fete with wa-
 ter / & to washe them with teares : to kysse
 one on þ face / and not to cease to kysse the
 feete: to anoynt the hed with oyle / and to
 anoynt the fete: with most precyous oynt-
 ment: ye moche more precelled she the pha-
 risee / for he neyther gaue the water / kysse
 nor oyle. O grete is thy power Lord / grete
 is thy myght which declareth it selfe most
 cheeflye in sparynge and haupnge com-
 passyon. Now se I well that a contryte &
 meke herte thou shalt not despyse oh lord.
 And therfore endeuoure I my selfe to offe
 suche an herte vnto þ. Nether is it ynough
 that I sape so outwardely / for thou arte a
 god whiche searchest our hertes & raynes.

An expositiō.

Accepte therfore this my sacryfye: and yf
it be vnperfyte/ amende thou the defaulte
which onely arte of power that to do: that
it may be a bzent sacryfye / all hole enfla-
med with the heate of thy bounteous che-
ryte that it may be acceptable vnto the / or
at the leest that thou despyse it not / for yf
thou despyse it not / I knowe well that I
shall fynde fauoure before the, and then
shall none of thy sayntes other in heauen
or erthe despyse me.

Deale gentlye of thy fauourable beneuo-
lence with syon, Let the walles of Hieru-
salem be bylte agayne.

Be cause it is wycten Psalm. xliij. vnto
the holy man thou shalt be holy / & with
the innocen shalt thou deale innocentlye,
with the pure and chosen shalt thou doo
purelye / and with the wycked shalt thou
playe ouertwarte: I am verye desyrous
that all men were saued / and that they sholde
come vnto that knowlege of the truth: which
thyng were very necessarye for them and
also for my profyte / for by theyr prayers, ex-
ortations and examles I myght ryle fro
this fylthy synne and be prouoked daylye
to procede vnto better. I beseeche the ther-
fore O Lord althoughe I be a synner /

bypon the. li. psame.

that thou of thy fauourable beneuolence
woldest deale gentylt with syon : that the
walles of Hierusalē myght be bilt agayn.
Syon is thy chyrche / for syon by interpre-
tacyon sygnifyeth a tootehyll / or a place
where a man maye se farre aboute hym.
And euen so thy chyrche thughe the grace
of the holy ghoſte beholdeth a farre of the
gloze of god accordyng to the capacitye
of this lyfe / and therfore sayed the apostle.
ij. Corynth. iij. all we with an vncovered
face beholdyng as in a glasse the gloze of
the lorde / after the same ymage at transfor-
med from gloze to gloze as by the spere
of the lorde.

Lorde god howe small is thy Chyrche at
this daye? almost the hole worlde is fallen
frome the, for there are manye mo myscre-
auntes then chryſten / and yet amonge the
chryſte how many are there which forlake
worldly thynges and seke the gloze of the
lorde? surely ye shall fynde very fewe, in cō-
paryson of theym which are addycte to
worldye thynges / whose god is theyr belye
and gloze to theyr shame and confusyon.
Deale gentelye Lorde of thy fauourable
beneuolence with Syon : that it maye be
encreased bothe in multytude and also in
good lyuyng. Beholde frome heauen and
deale gentelye as thou arte wonte to do:

An expositiō.

that thou wylte sende amonge vs the fyres
of thy chatyre / whiche maye consume all
our synnes. Deale lord accordynge to thy
fauourable bencuolence / and do not with
vs after our deservynge / neither yelde thou
vs agayne accordynge to our iniquities / but
ordre vs accordynge to thy greate mercye.
Thou art Lord our father and redemer /
thou art our hope and everlastynge helpe.
Every man desyret goodnes of the / yf
thou geue it them / then shall they gather
it: yf thou open thy hande all shall be fyl-
led with plenty / when thou turnest away
thy face / then are they astonied: when thou
gatherest in theyr breth then are they dead
and retorne in to erthe. And agayne when
thou brethedst on them / then are they crea-
ted anew: and thus renuest thou the face
of the earth Psalme. C. iij. Lord I praye
the what profyt is there in the dampnacy-
on of so many thousande men? Hell is fyl-
led and thy church doth daylye decrease.
Arise Lord / why sleapest thou so longe?
Arise / and dyffer not vnto the ende / Deale
gently of thy fauourable beneuolence with
Syon / that the walles of Ierusalem may
be buylded agayne / what is Ierusalem
(whiche by interpretacyon signifieth the
vysyon of peace) but the holye congrega-
tyon and cytye of the blessed whiche is our

Upon the.ii. psalme.

another? Her walles were decayed when
Lucyfer with his aungels fel/ in to whose
places are the ryghtwysse men receyued.
Deale therfore gentlye (Oh Lorde) with
Syon/that the numbre of thy chosen may
shortlye be fulfilled / and that the walles
of Ierusalem may be edified and fynished
with newe stones whiche shal euer prayse
the and endure euerlastynglye.

Then shalte thou accepte the sacryfice of
ryghtwysnes / oblacions and brente offe-
rynges: then shall they laye vpon thyne
altare wanton calues.

When thou haste delt gentlye of thy fa-
uourable will & beneuolence with Syon/
then shalte thou accepte the sacryfice of
ryghtwysnes / for thou shalte consume it
with burnyng fier of thy loue and charite/
& so acceptedst thou the sacrifices of Moy-
ses and Helyas. And then acceptest thou
the sacrifices of ryghtwysnes/when thou
fattenest with thy grace the soules whiche
endeuoure them selues to lyne rightwisly.
What profiteth to offer sacrifices vnto the
when thou acceptest them not oh Lorde?
Howe manye sacryfices offer we nowe a
dayes whiche are not pleasaunt vnto the
but rather abhomyable? for we offere not
the sacryfices of ryghtwysnes / but our
owne ceremonies: and therefore are they

An expositiō.

not accepted, nor regarded of the. Where
is now the glorie of the Apostles? Where
is the valyaunt perseueraunce of martyrs?
Where is the frute of preachers? Where is
that holpe symplidyte of them that bled to
lyue solitarie? Where are now the vertues
and workes of the christen whiche were in
olde tyme? Then shalt thou excepte theyr
sacrifices/when thou shalt decke and gar-
nysh them with thy grace and vertues.

Also yf thou deale gently with Syn of
thy fauourable beneuolence / then shalt
thou delyght in sacrifices of ryghtwisnes/
for the people shall begynne to lyue well /
to kepe thy comaundementes and to deale
iustlye and so shall thy people be endued
with thy benefytes and blessinge. Then
shall the oblacions of the prestes and of
the clergie be acceptable vnto the/for they
shall forsake theyr carnal affection and en-
deuoure them selues vnto a more perfecte
lyfe/and so shall the oymntment of thy blyss-
ynge descende vpon theyr heades. Then
shall the brente offerynges of the relygy-
ous be pleasaunte to the/for they shal cast
out all droulye sluggishnes and false con-
fydence/and be hooly enflamed and made
perfyte with the burnynge spere of goddes
loue. Then shall the byshoppes and prea-
chers put calues vpon thyn altare/for after

Upon the. li. Psalm.

they are consummate in all kinde of vertue &
replenished with the holie spirite / they
shal not feare to geue thei: lyues for thei:
sheepe. What is thyne altare swete Iesu /
but thy crosse where vpon thou wast offer-
red? What signifyeth a wanton calfe / but
our bodie? Therefore / then shal they put
calues on thyne altare / when they shal of-
fer their owne bodies vnto the crosse / that
is, vnto all afflictions and euen vnto the
bete deathe for thy names sake.

Then shal the churche floreye and dis-
late her coostes / then shal thy prayse be
noysed from the laste ende of the worlde /
then shal ioye and gladnes fulfill the hole
worlde. Then shal thy sayntes reioyce in
glorpe and shal make myzth in thei: man-
cyons waytynge for vs in the londe of the
lyuyng. Accomplishe in me euen now
Oorde that / then / whiche I so ofte name
that thou mayste haue compassion on me
accordig to thy great mercy / & thou mayst
receyue me for a sacryfice of epyghtwysnes /
for a holy oblacyn: for a byente sacryfice
of good lyuyng / and for a calfe to be offer-
red on thyne altare or crosse / by the which

I maye passe from this vale of mis-
serpe vnto that ioye whiche
thou hast prepared for them that loue the.
Amen.

To fylp by the leste we haue touched cer-
teyne places whiche we thought most ne-
cessary to edefye the congregatio of Christ.

Of faythe.

First here dietherne ye ought to gene-
rally vnderstonde what faythe is and what
frutes procede out of her. And to conclude
the summe in fewe wordes / fayth is a sure
perswasyon and full knowlege that god
for his truthe and ryghtwysnes sake wyll
fulfyll suche promyses / as he hath made
vnto vs of his mercye and fauoure / which
sure perswasion must be geuen from god.
1. Corin. xij. For it can neither be gotten by
mannes power / nether yet retayned / there-
foze with feare and tremblynge perfozme
that helthe whiche is begonne in you / for
it is god that worketh in you both the wil
and also the dede / euen at his owne plea-
sure. And se that with all mekenes ye sub-
myt your selues vnto the vocacion of god /
not seking the lyberty of the fleshe / nether
yet despyssyng good workes / for faith doth
morteifie the fleshe and her workes / & the
spirite of god whiche resteth in a faythfull
man helpeth our infirmitie and fyghteth
without intermission agaynste synne / the
deuyll and the worlde.

The power

C The power of faythe.

The power of fayth is to iustefye vs: that is / to dispoyle vs frome all our bices and laye them on Christs backe whiche hath pacified the fathers wrath towards vs: and to endue vs with an others ryghtwysnes / that is Christs / so that I and all my synnes are Christs / & Christ with all his vertues are myne / for he was bozne for vs and geuen vnto vs. Elape. ix. Roma. viii. To obteyne this ryghtwysnes god the father requireth nothing of vs but that we beleue in hym and make hym no lyar. He that beleueth that god of his mercye hath made vs these promises & that for his trouthes sake he wil fulfyl them / he setteth to his seale & god is true. But he that beleueth not or doubteth of this (as much as in him is) he maketh hym a liar. i. Iohannis. v. for why shouldest thou doute in hym excepte thou thoughtest & he were a lyar & wold not kepe his pmesse which he made? Now yf thou counce God (whiche is the vcraye truthe) to be a lyar / arte thou not worthe a thousande dampnacyones.

C The worke of faythe.

Fayth worketh by charite / for when my ragyng conscience which sealeth her syne is pacified & set at one with God
throughe

thrughe sayth/then remembrynge the fer-
uent loue of god towarde me I can not
but loue my neyghboure agayne/for there
is no man that hertely loueth the father
and can hate the sone / and althoughe the
sonne be naught and vnchristye yet for his
fathers sake he wyl helpe to better hym
and euen lament and be sorre for þ sonnes
wyckednesse. Lykewyse yf we hertely loue
god for his infynite benefytes done vnto
vs/then can we not hate þ creature which
he hath made after his owne lykenes/whō
god the father loueth so tenderly þ he gaue
his owne sonne vnto the death to redeme
him/yea & whom he hath adopted (thrughe
Christe) to be his sonne and heyre. Nowe
all be it we se no kyndenes in this man for
whiche we shoulde loue hym yet hath god
shewed vs kyndnes ynough for the which
we ought to loue hym & socoure hym at al
tymes. Let vs therfore loue hym for þ loue
that god his creatoure hath shewed vs/ &
beare his infymitye/yf he faule let vs lyft
hym vp agayne/and endue hym with our
wyldome & all our workes euen as Christ
hath done with vs/and this is an euident
token that thou louest god/when thou lo-
uest thy brother. i. Iohā. iij. and seakest af-
meanes to helpe hym / these are the good
workes that folow sayth/and are euident
tokens

tokens that thy saythe is ryght and pure:
Thus seest thou how good workes flowe
out of saythe through charite / & charite of
loue is þ fulfilling of þ hole lawe. Ro. xiiij.

¶ Good workes.

Amonge good workes the chye are:
to be obedyente in all thynges vnto
kynges / prynces / Judges / and suche other
offycers as farre as they comaunde ciuile
thynges that is to say such thynges as are
indifferente / and not contrarie vnto the
comaundementes of god / for then must we
rather obaye God then men / actes in the
fyrst chapitre although we shold lese both
our substaunce and lyfe therto: To honour
rulers: To promote peace: To praye for
all comynaltes. And to applye al our stu-
dyes to profyte them.

¶ The nexte are: to be obedyent vnto fa-
ther & mother: To prouyde for our house-
holde both nourysshing our famylpe with
bodelye sustenaunce / and also to instructe
them with the worde of god / and so to be
theyr gouernour carnall and spirituall.

¶ Then muste we loke howe we oughte
to behaue our selues towarde our neygh-
bours knowlegynge þ al the gyfts which
are geuen vs of god / are not geuen vs for
our owne selfe but for the edefyenge of the
congrega

Agge. iij. .j. Cor. xij. .x. of the bestow
them not on that maner we shall surely
geue a rekenyng for them before the lord.
Amonge these ought we to haue respecte
vnto the preachers and mynesters of the
worde/ that they maye be had in honoure
and well prouyded for. And aboue all thin
ges good bretherne addresse your selues
vnto that necessary worke prayer. Remem
bre to praye for all estates/ for it is a worke
that Chyſt & his apostles full dilygently
exhorted all men vnto/ promysynge them
that they shoulde obayne theyr petcyons
Iohn. xvj. also. j. Iohn. iij. of they be accor
dyng to the wyll of god and for
his glorie. j. Iohn. v.

¶ Here endeth the exposition vpon the lxx.
Psalme/ called Miserere mei deus. Im
printed at London in Flete Strete by Iohn
Spodell/ dwellynge next to Flete bydge
at the signe of our lady of pryce/ for
Wylliam Marshall.

Cum priuilegio Regali.

Thy like longynge to me dook
well